

10. Youthful AGNI, bring hither, for our protection, the wives (of the gods), Komi, BKABATI, VAMTEI, and DHISEANA.*

vi. 11. May the goddesses, whoso wings are unclipped,^b the protectresses of mankind, favour us with protection, and with entire felicity.

12. I invoke hither INDEANI, VAIITTXANJ:. and Aa]N^Tx\TE, for our welfare, and to drink the *Soma* juice.

13. May the great heaven and the earth be pleased to blend this sacrifice (with their own dews), and fill us with nutriment.

14. The wise taste, through their pious acts, the ghee-resembling waters of these two, (abiding) in the permanent region of the *Gandharvas*?

15. Earth, be thou wide-spreading/¹ free from

^a *Hotrd* is called the wife of *Agni*, or the personified Invocation; *Bhdrati*, of *Bliarata*, one of the *Adityas*. It is rather doubtful if *Varutri* be a proper name, or an epithet of the following : it is explained by *varaniyd*, who is to be chosen or preferred, -who is excellent. *Dhisltand* is a synonym of *Vdch* or *Fagclci*, the goddess of speech.

^b *Ac]icliiliinnncipatrdli*. The only explanation given by the Scholiast is, that, the wives of the gods being in the form, of birds, no one had cut their wings.

^c The sphere of the *Gandharvas*, *Yajcshas*, and

Apsarasas is
 the *antanbsjia-j* the atmosphere, or firmament
 between heaven and
 earth, and, so far, considered as the common or
 connecting station
 of them, both,—Abase varlamdn-ayoJi ••= *dt/dva-*
prithivt/oh.

^d &*yona* has, sometimes, the sense of expanded;
 sometimes, of
 pleasant, agreeable. The stanza is repeated, it is
 said, at the
 uereinony termed *HaMndnwi*, at the same time
 touching the earth.